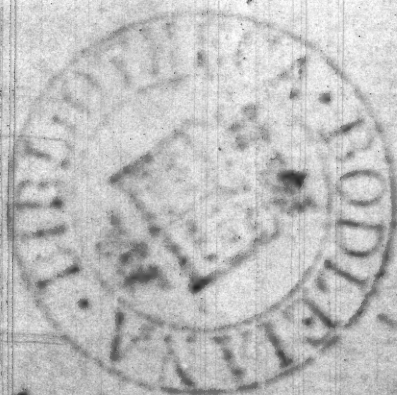


8: 2 197 Ant. B. J. 4

The trew

Judgement and Declaration of a faithful
Chrysian, vppon the sacrament of
the body and bloud of Chyste
agreeing wpth the scrpture
sure and moost Caa
tholyke and
trew dyffini
cions
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Imprinted

At London by Robert Staughton
Dwellyngs wpthin Ludgate.
at the sygne of the Wyse
shoppes Wyse
str.

100 3:15

The first and best of all things
 is to be a good man.
 The second is to be a good
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THE
LIBRARY
OF THE
MUSEUM
OF
ART AND
ARCHAEOLOGY
OF THE
UNIVERSITY OF
CAMBRIDGE

[Faint, illegible markings]

THE UNIVERSITY OF CHICAGO
 THE EAST ASIAN LIBRARY
 540 EAST 57TH STREET
 CHICAGO, ILL. 60637
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A sacrament is an exterpoure sig
ne or token of a holy thyng wher
by the lord p[ro]m[is]eth in oure co
stence the p[ro]m[is]e of hys [?] to
sustayne the weaknes of oure sapte, &
as agayne by the same do testyfy be
fore men oure love to God and oure
neighbour, sapient Augustyne calleth it is
a v[is]ible signe of faith of an invisable
grace or of an holy thyng. ther be only
two sacramentes instituted of chyrche
to the congregacyon, that is bapt[is]m &
the supper of the lord, for the other called
in the popes kyngdome of the seven sa
craments, be but a lye and a fable these
two other p[ro]ved to be p[ro]m[is]es of god
be as agayne or a p[er]fectible, rep[re]s
enting to us the Joyfull p[ro]m[is]es of
Chyrche. In the sacrament of Chyrche
body and bloude wherch is commenly
called the sacrament of the Aultre
summyth up the wordes called
the consecracyon, be p[er] bread and wyne
and is not transubstanciati to chyrches
naturall body flesh and bloude, for that
naturall body wher in chyrche arose fro
a d[ea]th

death to lye in the place hem one place
at once which place is now gloriously
appointed him. as he is as our true reas-
onably as therefore the same naturall body
that he took of the virgin and suffered the
death in, on the 4. coll., & 3. daye
rose again in the same as also in the same
ascended in to heven as the scriptures testifi-
eth us that same body. I saye to the
sayinge againe is now in heven and
that in some place of heven for the comfort
of his deere bodye, although as
touching his godlyd he is present in all
places, for christ is in one person both
god and man, as touching his manhood
he was in the earth and now in the heven
where he now is when he sayd, I am
ascending in to heven but he that descendeth
from heven the sonne of man which is in
heaven, So I saye when he spake of
Lazarus thing, Lazarus is dead and I am
glad for your sake that you maye believe
for that I was not there, And when he
sayd ye shall ever have power then to praye
you but ye shall ye not ever have, & when
he sayd I ascend to my father & you shall
I come from my father in so the world

[illegible]

representeth still the very substance of
bread and wine, being a signe token or
figure a remembrance and a memoriall
of christes natural body flesh & bloud
Scolanus calleth the passage and transmuta-
tion of the loyde body and bloud, and
Cretulian expoundinge these wordes
of Christe hec est corpus meum calleth
the bread the figure of christes bodye,
also Augustin calleth it both a figure and
a signe of christes body, & the wine also
he calleth the figure of Christes bloud,
whiche Bezaile calleth a synecoude of
christes bloud, saying moreover when we
eate or drinke this thinge, we signifye
christes flesh and bloud offered for us,
Irenaeus Jerome calleth the sacramentall
bread the most precious image the best
type of christes body, and Beza calleth
it a signe spalled out of mercy, a sa-
crament of christes flesh and bloud, saying
that the bread synecoude referred to the
body of christe, & the wine to his bloud,
Christe himselfe calleth it a signe and a me-
moriall of christes body a remembrance
of his sacrifice, & a sacrifice of
prayer

same also he calleth it the partakinge of
mysteres, to make of vs be considered
wth the inward eyes, that is spiritual-
ly, so that þ inward eyes as loke as they
for the bread shuld passe ouer th: creatu-
res and thinke not of that bread whiche
is bake of the baker, but of hþ that calleth
hym selfe the bread of life, whiche is sy-
gnified by that mysticall bread. Fulgen-
tius calleth it a thankesgeuynge and a re-
membrance of the fleshy of chyst which
he offered for vs and of the bloud whiche
the same God shed for vs, Cuschaus cal-
leth it the sacramente of Chyestes bodye
and bloud, a mystery whereby he shulde be
continually remembred and honoured
whiche was once offered for the pryce of
oure redemption, yf all these catholyke
doctours had belyued Chyestes naturall
body to be in the sacramente thinke you
that they wolde thus haue written of it,
surely they wolde declare, in that they bele-
ue in so places of theyr works, & taught
theyr congregacion to worshippe it, w-
thynge they dyd not, therefore it is evident
they belyued it not, but it is not more þ
chapter

the sacrament & this sacrament is called
so by the very instrument of christes body
and blood for that as because of the
similitude which the sacraments have
with their things wherof they be sa-
craments whiche similitude if they had
not, they shoulde be no sacraments at all,
so as in a certain manner the sacrament
of Christes body is christes body & the
sacrament of christes blood in afterlike
manner Christes blood, as the Apostel
sayth of baptisme, we are buried wth the
christ to deathe he sayth n^o wth signi-
fyinge burying, But he sayth in another place
that the Stone was Christ he dothe
not say the stone signifieth christ, And
Christ himselfe sayth in lyke manner I
am a bee vine, my father is a husbandman, I
am a doore John is Elias, this is my body,
this cuppe is the newe testamēt for vns-
doubtedly in this holy sacramēt there be
many thynges or causes wherfor it may
well be called Christes bodye for as the
bread is broke to fede the body so christes
body was broke to fede & soul, & & bodye
is of & earth so christes body is of & earth
and as by bread this corporal lyfe is suste-
nede

turned to the promises by Jesus christ
eternall life is given to the soule, as
we receive & eat the bread, so we eat
spiritually chrystes bodye sayth full of
comforte the memorye & thanks giving
for his death as we receive bereave that
bread as to our helpe thow we eatynge it
so undoubtedly by sayth we receive þe tru
tes of his death to our soules, & lyke
as bodily meate by eatynge & drinkynge
of it to our bodies doth strengthen
these corruptible members so lyke wyse
doth chrystes flesh by the belevynge þe
taketh our synnes upon it selfe & hath
suffered the deathe to deliver us from
then our immortal soule, & as drink
when it is dronke doth comfort & quicken
our fraile nature, so likewise doth chrystes
bloude by drinkynge of it is a þe bovel
of our soule that is by belevynge remem
berynge and praynyng in our hartes þe
was shed for our sin comfort & quicken our
soule into eternall life and therefore
thur sayth I am þe bread of life I am þe living
bread þe drinketh se þe heart, my flesh is verie
meate & my bloude is verie drinke
& creepe he eat flesh of þe son of man & drink

we can haue no life in you, whiche eating
of Chyestes flesh and drinkinge of his
bloud may not be understoode after the let-
ter for the letter killeth, and it is a scrip-
tural teaching (sayth Iayme Bollen) to fol-
low the letter and take the sacramentes
for those thinges whiche by them arise
in spirt, yea as it is a greates errour to in-
terprete or expounde the sacramentes by
possibylite, therefore wher Chyest com-
mandeth us to eate his flesh and drinke
his bloud, or wher soeuer the scripture
seemeth to commaunde any soull or to pe-
dall thinge, that texte must be taken spi-
ritually, for these wordes if Chyest be spi-
rite and life, and it is the spirt that quick-
neth, & flesh pfereth nothing, for what
body sayth Athanasius, could haue suf-
ficed to haue ben & ment of al the world,
and therfore dyd Chyest make maner
of the likeness of the forme of man in
to haue, so thynke he myghte withdra-
we the frō all corporeal cogitations, and
that they shuld leue that the flesh is eate-
ly & earthly nature, coming from about &
type

spiritual food: so he getteth, & who so ever
eareth this meat, & drinketh this drink,
dwelleth in Christ, & Christ in hi, & to be
partaker of his passion, & to follow the sa
me course as Christ lived in the flesh,
and who so ever sayeth not in Christ, as
augustin saith, or proceedeth fro Christ
as Ambrose & Hieronymus saith without
doubt he eareth not Christes flesh, ney
ther drinketh he his blood, though he eat
the sacrament of so great a thing: to his
own damnacion, for the sacrament is rece
ived at the table of life, of com unto ly
fe, & of life unto destruction, but this thing is
selfe whole sacrament it is, is received of al
me into life, & of no man into destruction
who so ever is partaker of that thing, and
all they are partakers thereof who chrest
enly believe, they synners forgiven the
in his body breaking, and his blood shed
dying, remembering and pryncing the sa
me as they heare, and readyng to the sa
ther happy thanks for their redemption,
and on the holy fathers in the old lawe dyd
get the same spiritual meat that we eat,
although in other bodily meat wher they

[illegible]

shalpe & Eufet^h lathlyte as þ water
is myrd in hys sacrament to the uppe
so the saythful peple is myrd & united
unto chryst now as no chryst the rithen
þ the sacramental bread to be his natural
body nor the water be the saythful peple
rue so no man shuld thinke the sacramē
tall bread to be naturally Chrystes body
oz the wyne naturally his blood but mani
tally representig his natural body & blood
& the cause why chryst instituted this sa
cramēt bread & wyne & in no other thi
ges whyletwepe all o god is dishonored
in his own beryte so polluted & propa
nated wth of his holy sacramēt made
a execrable idol. The reche more þ the 3 pol
les at þ supper of the lord dyd rather we
shy it oz knie to it when they receyved it
of the lord, but sate styll at the table wth the
lord no more meruiling at it the they did at
the eating of the easter lā, neither doubtig
of any questio of it, wth in a othles
thiges were ipornat arys now at the
father now of þ betrayer, now of þ way
e of þ smal tyme þ he wold be leue of the
but of this sacramē neither axed they any
thig nor yet after the re

well rectified, for they have not yet enough
till that he meant by it when he saide as
of tras yr do n, do it i the remembrance of
me, the most catholike doctors of the
church hold that mynacles not appoynted
by the authority of the canonic scripture,
ought not to be celebrated nor retained,
and of the naturall body of christ, wher
as they say in the sacrament more mys-
tacles were the in one bread, the in any of
the wordes of god, and shold be not used
as the cracyon of the world, as the resur-
rection of the dead, not as one occasyne
place as in belect it rayned &c, and not
at a certayne tyme as in the Booke called
Bethsade, but dayly and often and in in-
numerable places, yea, & beynd the reason
or cause of other speciall meracles, wher
is nature is manifestly and affectuously
to recreate and refresh the mynides of
the worke in the fapth, but the se be close
& hyd, and to be unusible, and drawing
our senses, and so they do not strengthen
or increas our fapth, but weaken & de-
lyted it making our conscience to our true
assensys & troubling us more then any
other

other thinge saynt Augustyn in carthago
logo mirabili sacre scripture speakerth
not one woode of this manifest miracle
nor yet Gregor Nazyanzen in none
of the miracles contained in the euange
lystes, why wolde not the Pope accuse
them both, of negligencie in the thefore
saide by treaue thys sacrete sacrament
with a perfyte fapth and thankes geuig
to god for his grete benefytes that we
to gether treaue of his moste precious
death and blood shedyng: yet we shulde
in no wyse worshippe it with any
honore, for chrys in the second cōmail:
dement, we be for bounde to make to by
any symple tude figure or ymage of any
thinge in heuyn or in earth or under the
earth, & that we shuld neyther haue suche
nor worshippe such, nor bowe to suche,
nor before such, for to bowe or to fall
downe before a thinge with a reuerence,
is as muche as to worshippe it, yf we
to bowe to the same or before the same &
reuerent behauiour, to kyse it, for so
betokeneth the sayn woode I doze & the
greek woode προσκυνηω woode signifyeth

to kepe, as in the llypys of the kynges
god spake unto & thus I wyll leaue hys
some lene thousand me in I lene whole
hys hys not ben bowed before I shall
suffre moughy which hys not to worship
yd hys hys hys hys hand, so hys may
not be that in hys or to bowe before and
sympletyde fygure or ymage, as to wor-
shyppe it hys wyse to hys it as to wor-
shyppe it, also in the gospel of luke p. 11
wyth the dyuyl sayd to Iesus, al hys
thynges shall be thynne I shall deuyne
wylt worship before me, and Mathew
tellynge the same hystorye sayth, I wyll
gyue the all thes thynges p. thou wilt
worshippe me, ther Luk and Mathew
wyte al one scrypture and dyffer not in
the l. syng the hystorye therefore it is all
one thyng to worshippe before a thyng
and to worshippe a thyng, Of Sathan
Sathan and Iherusalem had loked in the
premyes of the Caluys before I ymag
of Iherusalem for thogh in the hys
they had not worshipped I they shuld
well myghted all p. p. of hys
and dyt. p. of the kynges p. myght

be broken, gyven, eaten, sode and sustaine
the lyfe of man, as bread dothe, and wyne
was to fulfill that whiche the prophetes
had sayd before of hym, yke as he wolde
suffer for mankynd at easer tyme and at
no other tyme, and wold be betrayed and
sold of hys dyscyples, and of no other, and
for the price of .xxx. p's, and nether more
nor lesse, so thing he myght have done
yf he had wold, but he beinge the pluri-
mator, the fulfiller and p'former of
aniquities, and prophetes, wold thus
do and no other wyse to accomplyshe &
fulfill al those thynges whiche the pro-
phetes had sayd before of hym, for wher-
remp'yd saye of hym Chapp. ij. They
have thought a cogytacyon agaynst me
saig come lre vs cast a tre' up' hys bread
& is aser poudeth **Tertullia** the crosse
upon hys body, also **Clay's** sayth .43.
Wherfore is the clothynge rede and the
raym'nt yke hys that treadeth in & is yne-
p'able, here the prophet callith & sp'pe of
Clay's beholding **Clay's** coming to
hys Passen clothed wythe the fleashe
and nature of man, and suffryng in the

same, he did spraye it in the rednes of his
clothyng or rayment, his cruente and blo
dye flesh troden and pressed wth the myg
ht and greivousnes of his passion as in
a wynepresse out of the whych me come
sparkled, and stayned ther rayment wth h
the rednes of the wyne, also in the booke
of Genesis Chapter. 49. Jacob saythe,
the Scripture shall not departe from
Juda no; a rider from his legges tyll
he come that is to be sent, unto who the
people shall harkyn, he shall bye his
soule unto the wyne, and his ashes cole
unto the wyne branche, and shall weise
his garmente in wyne, and his mantle
in the blood of grapes, h^{er} the partake
declareth christes flesh to be thes gar
ment, and mantle and his blood to be
wyne, nowe wth these scripture and
most aūgent catholyke doctours aboue
recited I concluded that in the sacram^{te}
these visibiles spyr^{ys}, bread and wyne, do
receyue theyr substance, and be not trans
substantiated in to christes naturall body
flesh and blood, yet not wthstanding
I graunt that the frutes of christes death

is communicated vnto vs in this sacra-
ment not by the merite of the worke lēt
for the promyses that are made vnto
to vs therin so that we embrace them wth
faith for by faith only we receiue ch^rists
body wher we beleeue and exactly con-
sider that ch^ryste dyed for vs to cleanse vs
from synne and to poynt vs into a mys-
ticall body, and to geue vs the life euer
lastyng, and we truely do graue that
the sacrament ryghtly manifested bothe
confirmeth our faith in the necessitye
consyderacon of hys death: also stir-
reth vp that Brotherly Ch^rysten loue
which we ought to haue towards our
neighbour but to compute the Masse as a
sacrifice wherby remission of synnes
may be obtained or to repute the priests
mediators whiche may applye the me-
rites of Ch^ristes Passyon vnto the m-
erits by masses or here them or wor-
ship the is abhominable sacrifice also it is a
hominable ydolatry to adore or worship
the sacrament wth diuine hono^r as they do
in this pope the masse, wth sigⁿ supersticioⁿ cer-
emonies & calling furth the sacrament i

Dompe and Bystroffon and lettynge is
happ in pprys to be honoured, for þe lord
commandeth vs not to honoꝛe, but to vse
it as often as we doe it in the remem-
braunce of hym sayng, recipite et comedite
et beundite inter vos, he commanded it not
to be kept vnto the nexte daye, therfore
such as haue imagined and auentured this
adornynge of the sacramēt, they haue not
only dreamed it of theyꝛ folyshe brayne
wthout the scriptures wher no men-
cion can be shewen therof, whiche not
wthstandyng shuld not bene leaue out,
if it had ben acceptable to god, but þe scrip-
tures almost in every place speakyng a-
gainst it, yet haue they made to them sel-
ues a God after the iudgement of theyꝛ
owne wylles and pleasures forsakyng
the very lyuynge God, for what is ydola-
trye if they be not to worshippe the gyfte
for the geuer, the creature in stead of the
creatour, wher in is double offence for the
honour that is due only to god is here ge-
uen to a creature and as they knewe full
well they shuld haue committed ydolatrie
& highly displeased God therfore they
wolde

wolde rather suffre deathe. But
alasse in nyghte now a dayes wyll con
fesse Chyche in the Chyche Chamber and a
broad among the people say as the most
part say euen agaynst conscience all o for
fearre of fylth lucte or worldly pompe
ment, God amende it & make the strong
in the sayth of Ihesus the Chylderen of
Israel cypre all the noblest and wysest
when they worshipped or knelled before
the golden calves: that they knewe that
bohann had made, thynke you they wor
shipped that thyng, yf they had bene as
kyd they wold haue answered that they
dyd it to þe honoꝝ of god yet were they al
condempned of p̄dolatre, lyke wyse whē
Aaron had made the golden calfe of the
peoples wyfys earynge, all the congre
gacion knew it was golde and made of
theyr earynge & dyd worshyppe before
it to the honour as they thought of their
God and thefore were they cōdemned
of abhominable Idolatre and .xiiij thou
sant slayne therfore in one day, so lyke
wyse in this popyshe masse men thynke
they worshyp **GOD** yet vndoubtedlye
B m they

they committe abhominable ydolatrie
honoring the creatures bread and wyne
insteade of the creatoz and making of
Chrystes holy sacrament an execrable
dole a mercifull lord I end thy holy spyr
te to dwell in the harte of our most noble
Kynge Edward the sext, that he maye
purge the English church from all ab
hominacions to make good the wordes
of the lawe of the lord, as dyd that noble
Kynge Josias the church of Jude and
Iherusalem shuld wepe and syng the
lodes song in a straunge land as the psal
mist sayth but we shuld then syng our
psalmes in the lodes absence
all our dayes worshyping
hym in spyrte and
truth.

Amen.

finis

